Tuesday Sept. 18, 1962 Played Thurs. Nov. 15, 1962

TABLE OF CONTENTS

In what way work is and is not dependant on other people. The importance, the value of working together. A group project: to write abstracts on books pertaining to the ideas. The purpose of such a project.

Q: (Terry Carger) Report on task to be awake during the hour from nine to ten the previous Wednesay; that it was helpful.
A: Possibilities that become open to us when we are in a different state. The value of working together.

Q: (Elliot Nelson) Try to simulate a certain fear based on imagination, to be awake at the same time.
A: How fear will disappear under the influence of a different kind of energy. Separating the phsycial center from the expression of fear.

Q: (Taylor Morris) Report on task of the previous Wednesday. (see above) How he instructed his pupils to think of nothing.
A: The difference between emptying the mind and trying the think of nothing. What to tell the children to do.

Q: (May Ripps) Reports on a successful week of work.
A: Value of collecting eably in the morning; having resistance against gravity. Realizing my potential can make me sacrifice my actuality.

Q: (Elizabeth Schaley) Report on Wednesday's task, as successful.
A: How I am effected by ordinary life. What freedom could mean. Putting oneself intentionally in difficulties.
Q: Relates experience of helping someone out of a difficult emotional state.
A: Is it luck or awarness?

Q: (Gail Morris) Only able to do the sensing exercise once.
A: If one admits ones weakness, if means that there is a desire for strength.

Q: (Sydelle Keisler) How does one direct a situation and remained uninvolved.
A: Continuing in the same way but changing the point of gravity.
Q: Have gotton insight into my childhood.
A: Explanation of the line that connects the past to the future. If I do not work I remain the same and become a mechanical result of the past. How to try to understand people by studying their behavior and then being able to predict it in a given condition.

Q: (Alice Watson) Did the task all week instead of just on Wednesday.
A: How life would be in an ashram, the possibilities of work in that condition. Trying for one hour is specail.

Q: (Terry Owens) Relates an experience of deja vous in connection with waking up.
A: Life from beginning to end as a point. Change from line to point and loss of a dimension entails a move to a higher level. All moments are then one, the point containing everything. Meaning of I-amness. Removing finiteness and living under less laws. When I have total freedom I am God. Understanding thru being rather than thru the functions.

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It is a paradox maybe ifwe say that the more we work and the more we realize that owrk is for oneself, the more we become dependant on other people. Of course, you know, each person uncovers in himself or herself many things that are different from other people even if they are friends or even of they are closely related. We do not know what takes place in the psyche of some one else. And we have to get used to that: that we cannot expect other people to behave the smae way as we do and because of their behavior we have a right to judge them. And particularly regarding work, we start to uncover many things in oneself which are quite different and particularly in the beginning with different people. After some time, we have covered probably the different aspects of ones personality and behavior, and then we probably cover the ground a little easier and understand more of other people because the differences have been thrashed out. And we thne become more human and much more unconsious humna beings, realizing how much there is involved in trying to wake up. And the further I go, the further I try to develop, I try to work, the more I realize that that is only work that I can do for myself inwhich other people can be of very little use. And, at the same time, it is impossible for me to uncover for myself all the possibilities of my life because my life itself is limited in the experiences I can have. So, if I want to try to understand the world, that is, understand people with whim I have dealings in ordinary life, I have to include in that also the motivations of others. And I cannot experience everything myself. So, this is one of the reasons why I have to become much more

aware of the behavior forms of others with toleration, tryin to understand what may be the motivations for them. Therefore, even if the work remains entirely ones own, And the further one goes even, the less one wants to excahnge about experiences which are strictly personal and for which one has ones own interpretation, it is necessary to test oneself regarding that what one claims one has in the presence of other people. And in order to do this in the beginning, that is, if I set out with that kind of an experimentation of myself, some how or other that I want to test what I beleive is right, that I think that when I am alone that I have certain things, and when there are no disrturbing factors, that then I can really be aware for quite some time, or, at least, consvious enough to call it more a less a state of being awake, then I have to find out how I am regarding other people and other relationships. And, in that respect, I need other people because I want to test it out: how I am, and to see if I can understand them. We start in that way with group people. This is an advantage, of course, since group peple understand what we are after. If they understand us, we can understand them in theattempt that whatever we do and whatever strange behavior we may have, it can be placed on a background of wishing to experiement for ouselves and with other people. And therefore, one can expect with people in a group ,uch more tolerance than I would expect of people in ordinary life. Naturally, from there on, I have to go into ordinary life and test and experiemtn myself and gradually come to the realiztion that these preliminary stages of observing oneself and participating in that what I do and also that I experiment already with myself in different kinds of state of my behavior which are unusual to me, that that must be followed by what Gurdjieff called intentional suffering and conscious labor. Of course, I am talking

about something that is quite far away at times. At other times it is close by when I have a tremendous amount of energy and wish to find out what I am really and in how far that what I beleive I now posess, could stand the test of such confrontation with other people where I willingly put myself in condtions where I know I will suffer. This is, of course, a question of creating certain ~~condition~~ things where I already know of myself what my habits are and how I usually have reacted. And that even my experiemtnation on different forms of behavior are not enough because I still will keep all the time in my life every kind of habit that I have had, except for a few that I more or less can do away with because they are not worthwhile. I cann in other words, I cannot change my psyche and I cannot chnage my essence. And I will remain in my life constatnly the kind of person I have been for two reasons. One is that it is impossible for me on Earth to change myself in such a way that I could become conscious man. I hope I can, of course, But the chances are that we will die before we have a chance even to become conscious enough to call oneself conscious. And, in the second place, it is not necessary for me to change in that respect if I place more and more the emphasis of my life on the inside, my essentail real self, instead of the ouside. Therefore, my behavior form will remian consotantly the same, but motivated from a different place. And it is from that stand point that it becomes important that we gradually see that we, as we are, need not chnage if we live instead within ourselves. That is, that we can continue with our regualr forms of behavior regarding other people, that we even can increase the possibiliteis of different forms of behavior to which we are not used to as far as our own habots are concerned. That we do not have yo crush such habits and really clean them up, as it were, but that I can remain in my habits actaully a person who is conscious but then willingly fulfills that obligation I have regarding myself in whatever habitual form I want to choose. This, of course,

is every important thing to know because very often we think that it is necessary to become an entirely changed person to the putside. The outside gradually will disappear. We will not be interested ink that what is on theperophery than only as a form thru which our behavior becomes manifest. But that wyat really meakes us alive, stays within. And if I can behave from inside out, I then can use whatever forms of behavior I have for whatever pupose as necessary, in accordance withthe understand xxxx of what is required by the circumstance inwhich I live. And therefore, the accent remains withine onself, and thenit does not matter if I go left or right, or up or down, if I walk one mile or two miles, if I smile or if I get angry, provided I remain within mydelf, undisturbed abd untouched. this is, of course, the aim. This aimething that is far away. We know that. But it is something to keep in mind so that you are not going to change yours lf unnecessarily in trying to keill certain things ehich by themselves could be extremely useful if you only know how to handle it. For instance, this is a question of negative emotions, the question of having fear, the question of anxiety, the question of being involved in whatever it is, let's say, negatigely or positively, inwhich I usually lose myself so completely that there is absolutely no chance for me to be anything xxxx else but being involved and completely submerged in my outside form of behavior. If I could, at a certain time, wile I see this take place, come to myself and then continue with that form of behavior in exactly the same way but start directing it, I would gain a tremendous amount of energy which other wise would flow in the gutter. This time it is being used and converted for the purpose of trying to remain awake even when I am taken up and so-called have lost myself in that. As far as the outside wcurld is concerned, no one will know. And they need not knwo because it is none of their business. As far as work in a group is conc rned, it can be extremely helpful when one understand that of other people. And it is w th this

partivular purpose in mind, I think that if one can w r k together, that is, if one can find a certain objective which us useful for work, not an objecgive which takes up ones complete attention in trying to accomplish a certain result whivh has ulterior motivations. I mean by this, that I can work on many things otogether in a group, in a little organi ation. I can accomplish certain things. I can make certain things together. One can work on it together. But if the purpose os that I want, for some reason to other, to sh w what I have produced, or that I want to seel what I make, then my attention is completely on the end of that purpose, that what I have in mind, and I forget that is necessary for me to workxx for the purpsoe of myself and then, you might sya. almost incidentally accomplish something that may be useful for other people. Therefore, if ine want s to work together, one xx has to choose something that has an immediate result for oneself regard ing work. That is why I claim that work on an Index is extremely useful because one is constantly in touch and you never forget that you are enagaged in something that has to do with worl. Regarding physical work together, also that requires for oneself a certain attention, particularly if one is, you might say, under the guidance of some one whi does not foget and can help remind you ot the purpose of why you are doing this or that. I have in mind something that we can do together if you wish. And it is not something that I want to seel. And it is not something that I do for other people to look at. It is not something that I want to c ntribute, as it were, to, as you know, certain projects that are in operation and wher I think that hysteria hastaken the place of work. I think it is uite necessary to see that want to continue in working for whatever we do, that work becomes the xxxx most important part. I have in mind something that we areall familiar with. In may ways, we are, every once in a while, looking at a book, reading, studying, seeing certain things,

and hearing about certain Ideas which are closely realted to Gurdjieff. It is not necessary to mention them really because, let's say, Astrology is one, Mysticism is another, Zen is another, Whatever you find in Bhuddism, whatever you might find in any kind of a relgion or a philosophy of which certain books exist andwhich at points touch the ideas of being awake or the ideas of the necessity of seeing onself in a certain way or the necessity of not attaching too much value to outside conditions but that inner life is more impertant. Even to the extent, let's say, good and evil have a certain place in any kind of a study of this kind, that all of us, at time,s read and think and come across certain things that could be helpful for others. I mean by that~~y~~ ~~xxxx~~ if I read something let's say, about Sufi and I think that it is worthwhile, that I will make a little note, some kind of a resume, something that could actually be considered as a representation of certain things and which would give the source maybe,, the idea of what I think of it. And then, in that wya, if I cou d duplicate that and distribute it to everybody, eveybody could profit by that because maybe either ~~x~~ they have read it, maybe their opinion is different, maybe they have never read it and would like to read it and this would encourage them to read it. But, in any event, if we try to multiply now, every person who at times could do this in their best way, that is, not every body is intellectual enough to give a good resume, btu there are certain ways by which certain things can be said. And that could be made useful if their are ten people and each person has ten abstarcts, there would be one hundred abstarcts from ten people. You can multiply this. In this wya, there is a possibility of buliding up something quite worthwhile for ourselves, for study, for trying to understand the ideas in the porper light and not to forget that they are not by themselves, but that they, like Gurdjieff has said many times, have come down from the ages and have been incorporated in a variety of different kind of

philosophies. So that we really, if we do not do such a thing, we become very provincial by thinking that Gurdjieff was the only one who gave out the final answer and the key to living. Naturally not. It exists in prac ically everything that we (?), if we understand first the key. We can read it in many other philosophies that have been written about. But we have to learn this. And we we have to find out how far we can help each other in the respect and thereby be helped ourselves. And any one who would like to do this, I would like to know about it. For the time being, it can be very small. You must not think that it is necessary, that is, that you have to. It is not a task. I only suggest it as something tht is useful, that could be very useful for yourself while you do it and surely would be useful to any one else who afterwards could profit by that. If we can do it, gradually we will distribute such things from tine to time if there are enough og these little abstracts which can be gooton together and gaven to each one of us. And, I would sayp you do not have to pay for it. It is something that is worthwhile from your own stand pdint by doing it. And the satisfaction of being able to do it for yourself and thereby also help others and be helped by others for yourself, four your own study, your own trying to find out what is the meaning ot things in general. You see, why do I emphasize it? It is absolutely necessary to be reminded time and time and time again. We are all the time subject to ordinary life. And ordinary life very seldom will give you a certain impetus to remind you to be awake. We want to have certain things in our lives that every once in a while teach us or help us so that we could, for a little while at least, have a feeling that it is not entirely dependant on ourselves, particularly when we do not have within us as yet enough of a self starter to remind us. We are dependant in that way to be reminded that work remains absolutely a personal and individual method. If you like it, we will work it out. There is no

hurry. If you want to hink about it, fine. If you do not think it is of any use, it is alright. If you think it is useful and you have something, also good. Maybe dependant on what we can make, what we can do while we do it to be reminded of work. This is the one thing that is required. It is not an orga nization to make something just for the sake of making it. It is something by which we work together for the sake of working together. And as long as that is there, it is justified. If that is not there, I would say, it is not justified at all. You can go naywhere else and do exactly the same thing without having the idea that you are following in the footsteps of Gurdjieff. Now let's talk about work.

QUESTION: (Terry Crager) You spoke about being dependant on other people. I want to say now that I am very grateful (??)

ANSWER: Between nine and ten?

Q: It was as if everybody in the group was pulling me. It was a very good hour.

A: Good, Theresa. You see, the thing is this: that in ordinary life when we are quite asleep, we do not know what is available if we only could be awake. There are tremendous forces, circumstances that we do not know anything about that are completely closed to us. As long as we stay in our little realm of Earth, Earthky life, everything that has to come and belongs to a different kind of level, is really closed, than only at certain exceptional moments where it becomes every once in a while apparant because of a cer ain shock or because of a certain fortunate circumstance, but quite accidental. If one makes the attempt to wake up, the other half of ones possibility of living, starts to open up. And with that the realm, that is, the worl of oneself, increases in accordance with, not only the possible develppment of further developments, the completion, you might say, of Spiritual Body,

but an entirely new world of intellectual pursuits which one does not realize at all and which are entirely based on the question of understanding instead of the accumulation of facts. And it is this kind of understanding tht will determine our level of being. And living then for some time like when making efforts, to try to remember each other and to try to remember that we all are in that way, wishing to become more full, more complete, and more harmonious, that that in itself has such a tremendou s power of material being distributed of a different kind, and of a differne t kind of level, of a different kind of density that we in ordinary life and in ordinary sleep, never kn w wht could happen. It is exactly the same as when we are asleep, in deep sleep in ordinary life, nothing can even disturb us, not even the alarm clock sometimes can disturb us. But, as soon as we are awake, then the world as such, as we know it, wakes up with us. When we are awake in the realm of self development, in the realm of self knowledge and self consciousness, then certain other things again, not only on that level, but also other possibilities of different kind of levels become much closer to us and really are available. So, I am glad you find out. We will have it again some tine in a different way. To work together is very important for us at the present time.

QUESTION:(Elliot Nelson) Mr Nyland, I would like to ask you a question bout fears. Two weeks ago, when I was ill, I read something in the newspaper. Something that I thought was related to me in the gene al gopher of prejudice. (??) I have had some near associations a short time ago. And I read something in the newspaper (??).. and I started to feel afraid. And I realized the xxkx state: that it was continually revolving in my mind. And I tried to wake up and I main ained it for a moment only. And it didn't help me to feel any better. And I would continuously slip back and wake up again. (??) I mean, I know it

was imaginary eat. (??) Later on, as I got better, I thought that if I could try to bring forth these thoughts and feeling of the fear and try in an awake state, that maybe I would be able to overcome it. (???) And as I got physically better that it became less and less important. I would like to know if this is worthwhile pursuing; to kind of bring it forth and feel it.

ANSWER. Yes, it is worthwhile to do it. You know, because many times the fear is based not on something that has reality but only on an idea in your mind, You imagine certain things and it is like an hallucination. But, neveryhless, it is very very real. And the fear is there and then has a definite effect on yourself. But the question is how do I reach it when I have it in mi mind and I say, "Do not have fear" if the fear is particularly in the emoti onal center? This is always the difficulty.

Q:??

A; Yes, if it is in the physical center then you have a way out. This is just exactly what it because if the fear which of course is expressed in a physical condition, if that physical condition can be seen, can be made aware of, can be really observed by the mind, My mind will not go direct to the feeling but it will go direct to the body by stating it then in an impartial way. On account of this introduction of a different form of energy, the fear itself will disappear. There are other reasons for it. But I think it is much more important to see that the attention which then is in the mind is quite sufficient to overcome any kind of energy that always goes into the fear or into its physical expression. One can also say it a little differently and probably more correct. If I will put my body under observation, if I establish a relationship between my mind and my body, if I become impartial in that relationship, the energy in my attention of remaining aware of my body, will then separate the

body from the possibility of the fear expressing itself in the physical center.

Q:??

A: That is right. And therefore, if I can induce it, by hallucination, by having any kind of an idea which I know is not real, but nevertheless becomes real for me when I see the effects on myself, then I have with this the possibility of an object I can observe. And it becomes very important.

Q:??

A: Quite right because it can help you to wake up much more. It belongs to the atmosphere, you might say, or the particular sphere of the creation of difficulties. When I said a little while ago about conscious labor. Fear is not a pleasant thing but fear, if I can make it so that I actually am as if I am under the influence, and then suffering, can use it for the purpose of being ~~xxxx~~ awake, because I know that if I can for the state of suffering of myself, physically, whatever it might be, if I can be awake, that then, logically, ~~xxx~~ ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ all of that will disappear because it is of no particular value. There are two reasons why it will disappear. One is that under the influence of this different form of energy it cannot exist. And the second is that I know that any form of hallucination has absolutely no reality on my body any ~~x~~ further.

Q: I suppose, as I got better, it got (??)As I said, it got weaker and weaker and I just...

A: No, no. I believe that particularly when one physically gets better that the body is also more able to separate from the feeling. I think it is quite possible. To create it, of course, sometimes is not necessary because there are already enough fears around.

Q: Well, this particular one I f it was (??)..

A: It is right, It is quite right. But now take the fears that come to you that you do not create. Take them.

Q: I haven't discovered any.

A: Oh yes, there are enough. There are enough fears. You will find them.

QUESTION: (Tayloy Morris) I want to mention the hour also. It was a good ho r for me. It was also the beginning of the first classes(??). Many times, much of the hour, I forgot but the hour was really (??) Tell the studen s (??).. to try to think of nothing, and to make a break and this ??)

A:/How Can you think of nothing Taylor?

Q: Well, they would all die I suppose. (??)

A: Do you think yourself that you can? Can you yourself?

Q: Of course not.

A: Then why do you tell them?

Q: To try.

A: Why? Have you tried it?

Q: Yes.

A: And are you successful? What good is it?

Q: If they come from a history class...

A: That is different. This is emptying.

Q: That is what I mean.

A: But don't call it not thinking. That you must know from your own experience. Never tell your pupils anything that you yourself cannot do.

Q:??

A: No, if it is useless.

Q: The thing that I was trying to do(??)

A: That is different. (??).. reduce it to practically nothing, free from thoughts. The thoughts will continue. But fre from certain

thoughts if they can. But this question of emptying is very difficult, particularly when one is involved. If it is superficial, well, alright. the next moment I think of something else.

Q: ??

A: That is right. But if you could link that up with trying to collect themselves.

Q: I tried.

A: For that I think you tell them to relax.

Q: They are all supposed to be problem children, emotionally disturbed.

A: It does not matter. They will do whatever they can do. It does not matter. If one is emotionally disturbed, you start, let's say, a little higher on the ~~kax~~ ladder and you will not get that low, you know. If the emotional states are, let's say, illustrated by a ladder and the higher rings are very emotional and the lower rungs are very little. If you start on rung number seven and you go down to four, if you start on five you go down to two. It does not matter. It is all the same. It is the change. And it is the change from a higher to a lower. This is the question of emptying. nd ~~xxx~~ that you can very easily tell them. They have to have material to work with.

QUESTION: (Mey Ripps) I was able (??).. one day this week where I could come to myself, where the (?) could be placed on work and on (??). nd I was able to maintina that for most of the day. (??) a new note in me (??)

ANSWER: Good. So, it started let's hope a new cycle. This is the introduction of something in a concentrated form which then because of that changes a person with much more desire. If one really starts to realize that that can take place during the day, and that also that is not a question of one day to another, but it is a question of one

hour to another hour. That if I introduce early in the morning certain things in a concentrated form, the possibility exists that it will last much more. If I wake up and I do not do very much, usually at ten or eleven oclock I have run down. I am down again in ordinary existing. But if I make an attemot early in the morning really to collect myself and to start on a level, thelevel levels off at about twelve or one. It will go down. There is not any doubt about it. I mean, I cannot help it when I live during the day that I all the time become more and more subject to the laws of gravity, particualrly because I myself become less and less able to withstand. I get more and more tired. And of course, I do not have as much resistance. But at the same time, I can, by introducing, putting myself on a certain level and definitely introducing at such a time much more concentrated food as if then I am in church. Then, because of that, I have a level that will maintain itself. And it will not allow my body even to take hold of it and drag it down. Something will continue to exist without my body having any influence on it, if it is placed rightly as far as my feelings are concerned. You see, the emphasis of this kind of day is in the feeling. It is not in your mind. It is something that one must really wish. And all the time it has to be as a wish with one, even in performing ordinary activities. And that is where I call it, to a certain extent, that there is a split that takes place. I am one and the other at the same time. And it is not difficult for me to continue in activities at the same time having a feeling continue of that kind, of a little different kind, as much, you might say, sacredas I can make it. It is not as yet and it cannot be compared to a state of being awake. And that was not the purpose. It was only to give a taste again of a wish of wanting to work. And then on the basis of that, then I may for some time try, again and agin remembering what it was and remebering that time I was not only in a different state, but I had gone to a state very much becoming to me. If we can make this realization

fact the way we are as ordinary human beings, mechanically automatic and so forth, that that is for ~~xxxx~~ us as man not becoming. If we ~~xxxxxxxxxx~~ come to that kind of conclusion and really experience that that is the truth, that what we are and how we ~~xxxx~~ believe, that we are so far away from really what we ought to be, that I myself must know that that what I am in ordinary behavior is really nothing compared to the possibility of what I could become. Then I will have within myself a desire to really become that. And I will consider my ordinary life almost nothing else than instrumental, in order to step on it to a higher possibility of development. This is really the wish that I should have. And the realiztion for myself that that what I am is practically nothing compared to the possibility of (??). Again we come back to this question of potentiality. If I realize the potentialies of man, then my actuality of living can very easily be sacrificed for the purpose of becoming what I should be.

Q:??

A: The actuality of living, which is my ordinary life, can be sacrificed for the purpose of actializing my potentiality.

QUESTION: (Elizabeth Schaley) (????) I prepared on the evening before and when I woke up it was (??) which is quite unusual for me. But I woke up early so I had time enough to relax and come to myself. At nine o'clock (??) I was aware. (??).. much more aware and awake. (??) trouble in the office (??) ir didn't effect me (??).. I could choose (??)

A: Was there actually more trohble do you think?

Q: Yes.

A: Maybe it attracted you. Maybe also one is more open to it. Also, when you know you can handle it, you see much more.

Q: Maybe.

A: So not let's philosphize about it. The fact remains that

something was taking place. This was imprtant.

Q??

A: That is right. Yes, and that is really, Elizabeth, that is the way one ought ot get up every morning. How far we are removed from that. How much are we every day subject to little moods? How often that in the day we think about what ought to happen and then when it does not happen that we are disappointed? Let alone being angry. It is a very interesting thing: What is meant by being free? Because when I am free, it does not matter what happens. It is logical that in ordinary life I make plans. I have to because I am professionally engaged in something. Certain thing are expected of m . I plan in ordinary life for the future. I set out to do certain things which I wan to accomplish and I must do tham, partly because I have a feeling that it is necessary, or that I have a certain loyalty. partly because I am paid for it, partly because I think it is morally correct, partly because at the end of the day I do n t want to say that I have been so lazy. But nevertheless, I already in my ordinary life must make such plans. And then, whenever the plans are not really the way I expected them, then the next day I will do my best in order to make such plans again real. Now, if I wake up. then all of such plans which are at the present time made by me and which I cannot reach, I have to have towards them a feeling of entire freedom in accepting whatever comes, to be like as it is when I am free from how it should have been. It is ve y difficult, because my whole tendency is to judge immediatley when something goes so-called wrong. And I have a perfectly good reason in my mind why certain things should be in that way because I am clever, because I think I understand this and that. And therefore it ought to be like this. And then something happens. All of a sudden it changes entirely the possibility of even fulfilling that what is in ordinary life possible for me and I myself am really

at h.loss. And I usually say : Oh such a this and that circumstance and why should it happen to me? Why should I ha e to suffer? And we couldn't go and so have done a little differently and how and all the rest. Now, compare this state inwhich we are all the time and which creates in us our moods, our attirudes, our wishes for doing certian things or criticism or things where we are not only disappointed but where it goes much further in :blaming other people for whatever we experience. And we have a judgement how stupid they are. You know, the policman who directs the traffic, and you know much better and that poor stupod policman who tells you to stop when it is a red light and you want to go; things of tht kind. But this creates a mood. And it creates in me something that will say at a certain time: I have a right to my own opinion. And it is diametrically opposite to the quesetion of being free. If I, in whatever I experience, I can accept as it is, the same way as in work I have to accpet myself as I am, that is, if I can be impartial to whatever events is outside of me and which effects me, then at the moment when it effects me, I have of course a certain aount of energy that I receive from that. It is produced when I am angry, when certain things do not go the way I would like them to go, I have an energy which other wise is expressed in the form of anger. When I am awake, and free, that energy can be used for the purpose of remaining awake. And it is extreme;y important to see how then life can be of great help. Themore free I am, the more my life can have a meaning. Well, whenever I work in the morning, whenever I try to concentrate on something, let's call it a little bit (?), I gather then within mysekf a certain form of energy which other wise I do not get, or even if they pass thru me, I do not retain them. On that kind of level and wiht this kind of energy I set out in my day and I should be able to face conditions that day much and much better because I will, in the first place, relate it to the state inwhich I was. In the second place, I will have energy with whicj I can meet different

conditions. Regarding difficult conditions, regarding affairs of life, there is a certain group which is absolutely unimportant. They are very small. I should not pay attnetion to such little things because they do not amount to a heap of pins. On the other side of it, of the totality of all difficulteis that I face, thet are certain difficulties that take me up so completely that it is utterly impossible to do anything about it at the present time. They simply immerse me. They are like avalanchhs. They simply, let's call it, bedevil me. I am lost in it. In between, thete is a tremendous range of difficulties with which I can start and for which I gave a possibility of over coming it, provided I have enough strength. They are within my means. And now I start by taking out of these difficulties those that I think I can manage. And I put myself in that difficulty. In other words, I create something. I create somerhing that I knwo is going to take me. I know it will rubm me the wrong way. And I khow I have to faceit amid my usual reaction will be that I get a little angry or that I get a little bit this ob that or at least that I will feel something that I do not like. And it is in this knowin , going into something that I will not like that I then have an opportunity of using that ehergy for my own purpose. This is really what an hour like that should be. With that I face the rest of the day, many more times in a different way. with freedom.

Q: (Elizabeth relates a situation in the office inwhich she was able to help someone out of a very difficult emotional state.)

A: What will we call it? Luck?

Q: No, it was ??

A: I know, but this is what happened with the other person. Bu what will we call it? Luck? Or will we call it awareness?

Q: ??

A: To the extent that we do not call it luck, we will call it awareness.

Q: ??

A: Good, taht is alright! You are entitled. If you fool yourself, you will find out.

Q: I do not think I fool myself.

A: Not now. Later, six months from now. Good Elisabeth. Very good. Keep on going.

QUESTION: (Gail Morris) I did the sensing exercise one day only.

ANSWER: Was that in connection with a task?

Q: I thought that I was only to do it when I was completely sure of not being interrupted/

A: Was there only one opportunity?

Q: ??

A: Gail, we are in the same boat as last week.

Q: Yes, I am exactly.

A: So, let's row a little. I would almost say: Come hell or high water, will you make an opportunity? Not to let it go, but you fight. You make an attempt. You must realize that unless you make the attemp it will always be repititious. Circumsatnces will not help you. Your attitude is the only thing that will help you. And for that you have to have more wish, more diesire. Now, either you can make it or you must come to the conclusion that it is impossible for you. You see, you make it dependat on circumstances. One has to admit, if that is true, that one is weak. But if I admit in all sincerity that I am weak and I call it weak, that means that I would like to be strong. Otherwise I will not call it weak. I would simply call it a certain state. But if I want to call it weakness then there is also something in me that says: I wish it were strength. If I say this in all sincerity to myself, then I am on the road to become strong. And that wish you then must use. Really to make a condition whihch you can fulfill some thing that has to do with doing away with your

weakness. Say it a little differntly for uourself. You are mother towards children. But you also are a child yourself. You must grow. You would like to seeyour children grow. You must grow. You understand that? Then pray for that/

QUESTION (Sydelle Keisler) You spoke about (?). . When on are involved in (?) Whenever I see myself involved in something and I bec me aware, I stop being involved. And I wonder how you would direct it?

A: You stop being involved and then what do you do?

Q: Well, let's say, I stop being involved emotionally.

A: Have you lost interest?

Q: ??

A: That is really the test, isn't it? If the effect is still there, I think you are involved. If you want to direct it by further attention on whatever is the result of that, then you can help. But you then must continue exactly the same way as if you have interest. It becomes a complicated thing if you look at it too long. But it is not complicated when you just experience it.

Q:

A: But you can. You can. You have to continue in ordinary life the way you are. The only things that does take place and that is changed is ~~xxxx~~ the point of gravity. It goes from the periphery to the inside.

Q: Recently I have had insight into motivations of my actions. It is almost (?). I think of something and I seem to know why it is, and how it happened.

A: Is it useful?

Q: Yes.

A: How is it in relation to your children?

Q: It has made me do things differently.

A: How is it in relation to Bill?

Q: Most of this has to do wiht my own childhood. (??)

A: It is alright to go back over your own childhood and try to understand it but it is not a question of introspection.

Q: No, it is not a question of analyzing. (?) It is almost as if I suddenly get a picture.

A: That you can have. You can see yourself as a logical result of the past. That is right. You see, but it is not everything because if that were the case, if there actually is a line between the past and that what you are at the present time, you should also be able to extrapolate it into the future. If you take this, what I am at the presetn time as a result of that whatever has happened, and I know that because of that what has happened before and what has made now, I will know what I will become. This will give one a very definite picture of oneself: that I logically must become whatever the past has been. And unless I do something about it, I will automatically and mechanically becoom that what is now the completion of the line which has been started from the past to the present.

Q: I didn't think of that.

A: Yes, but this is the important part. That is why introspection is only good when it is helpful for the present. That is why I am so much against psychiatry and psychianalysis; because it keeps on harping on certain things chich of course have alreay gone long ago. And sometimes you can get a littleinsight into what I am supposed to be. But never is the conclusion drawn that I am bound to becoom what has been started. Gurdjieff expressed that: that if today is not different, tomorrow will be ex ctly like today. And it is absolutely the truth. If I work today, I will be different tomorrow. If I do not work tiday, thete is absolutely no reason why I should be different. I will be mechanically a result of today. I am a

result of whatever I do. I a, a result of what I eat. I am a result of what I feel and a result of my thoughts. And that now has me o me in a certain mechanical ordinary automatically behaving c[illegible]ture which will automatically yield a certain nom- hing that I would call a man grown up, n how ~~knock~~ I will be. And I will be exactly that same kinf of a type ~~kh~~ with all the different habits which ~~xi~~ I have alreay acquired and probably a little bit less because I have become more and more or less and less interested in life. So, I will drop off more and more and I will become smaller and smaller. But aside from that, I will be exactly thr same kind of a person. Now try to see yourself that way. See what you would become. See what others have become. S[illegible]e of you can predict the behavior of other people. You know what they are. You kbow how they will react. Try it out. You say certain things You know beforehand how they ought to react if you know their type, if you understand them. Study different people, ten people, your friends, whatever it is. See if you can predict what their behavior will be if you act on them, as it were. It is very interesting. It is the way you one start studying man, mankind, yourself and have a much better unserstanding if you actually can predict that it will be like that. And then, almost I would say, the satisfaction you get out of it. You will not do any harm because you will not change them. But for yourself it is of tremendous importance. Alright? Use it.

QUESTION: (Alice Watson) Did you s y last week that we were to be present between nine and ten only on Wednesdya or all week long?
ANSWER: Only on Wednesday.
Q: I did it all week but I really did not do it two days.
A:??
Q: But another day I stopped an nine and caught myself at eleven o'clock and I made myself do it from eleven to twelve.

A: So, you see the pourpose and also what we have heard from some, the ideas was to do it all. Because of that, something you contributed at that time which ( ). Now, if you do it at another time, not when someone else is doing it, but you do it for yourself, it becomes an hour where you take of your own time, certain time off, in order to establish a level for yourself. And it can have of course a good result for yourself. Many times I have said if you can be collected for half hour, three quatyers of an hour, one hour, it is very very important and very useful. One must not do it every day. And also I think it is quite i possilbe to do it every day. And if one can do it early inthe morning, it is very useful for that day. But for that, many things have to be set aside. And maybe you have to get up an hour earlier. To take it away from the day is very difficult if one is professionally engaged. Certainly you cannot do it. You cannot afford it.

Q: I tried that.

A: You see, we are all the time between the devil and the deep sea. We have to continue in ordinary life. If we were in any kind of an ashram where we sat, as I said many times, together with a guru under a palm tree, it would be an entirely different kind of life. We would see each other. We would eat together. We would work together. We would do certain activities together. We would step on each others toes much easier thatn we do at the present time. And many things would be created because of that kind of an atmosphere which then would be comparable to a school. But we do not have it. And we will never have it. Under these conditions we will never. Exactly the same way if I do movements, I must not think that I am a temple dancer. I just do movements. So much of this what we are trying to do, trying to wake up, has to be stimulated much more than the circumstances, if I were in a school, could help me. And therefore,

the task is much more difficult. At the same time, if I succeed in ordinary life to do certain things, the results will be better because the effort I have to make is much stronger. The more I will work under difficult conditions, the better the results will be because the friction is more, the heat which is produced is more and the forces that become available is much more. So there are advantages one way or the other. But we must not mix them up. So when I say we try for one hour on a particular morning, it is alright. One day that week; it is special. But I cannot do every day in that sense. If one could, if one under very special conditions, can do certain things for oneself or for someone else, or one, like I have suggested sometimes of someone dies and I wish to do something still for that person who dies. Maybe for forty days I do something very special. But it is only for a certain length of time. Then I must also give it up. It is not xxxxxxxx for nothing, you see, that there is only one Sunday. There was a creation, a period of creation of certain things during the week which is ordinary work. And on Sunday it is like going to church to remember for oneself that one has two lives. And that gradually out of this realization of the two lives, that gradually my week could become like Sunday. But I first have to acknowledge the fact that there is Monday, Tuesday and so forth and only one Sunday. If I think that it is possible to have Heaven on Earth, I have to xxxxxxxxxxx emphasize the fact that Heaven is away and Earth is here. If I would like to make Heaven on Earth, I have to introduce Heaven at times and then change Earth so that I fist will have a little mixture. And gradually I will probably have Heaven at the expense of Earth. Changing rates of vibration form one into another, simply means that I must start something that I have an ordinary Do and then I will go to the next Do of the next octave. But the rate of vibration has to change [illegible].

change gradually into that. It will not go Here~~x~~ I am all of a sudden. My life is much too much bound up with my ordinary breathing, with my walking on Earth, to be able to have immediately Spiritual Body. I cannot. It is impossible. Then I must be wise about having the possibilities whenever they are presented, to use them whenever I can. So that even if I do not have a school, that I have the possibility of being reminded of that what I wish for myself, under the circumstances which will allow me to work as well as I can. And that circumstance I can to some extent change and form if my wish is strong enough for that. As I say, it is a mixture. Man at the present time must be a mixture because that is the way he lives and that is the way he is all the time influenced on Earth by the possibilities of the planets and the sun and also by the possibilities of moon. And man is all the time in that kind of an equilibrium. And it is only gradually that he will ~~xxxx~~ have the ability and the wish for him to move up from one ~~xxx~~ level to another. That level has to be moved gradually I would almost say, downward or he has to move gradually upward. It comes to the same thing. (?). because man himself changes.

QUESTION: (Terry Owens) I had an experience on Saturday which I wonder of you could explain. I was here cleaning and at the particular time that this took place I was arranging pillows over there. And the person I was woking with was in the kitchen. And she started to say something to me, or rather, was in the middle of a senatnce. And I had this experience which I think is called deja vous; an experience of having lived exactly that precise thing. And I woke up. And it was a peculiar state of awareness~~x~~ that I had at that moment. I don't mean that it was peculair, it was....

A: Rare? Strange?

Q: Strange. And there had been another time last February when I had been cleaning the apartment here and doing that same thing with the

dillows but I had been awake. And it was as if that time last February and this time were in a way like one moment. But the thing that puzzles me is that it was a different person that I was working with. And ti was actually her words that made me feel I had heard her say that at this particular moment. And the deja vous was not so much of myself but of the situation and yet the moment of awareness was like a (?). I don't really understand that.

A: You have read Osokin?

Q: Yes, I have.

A: So you remeber that certain things will continue the same way. And then, all of a sudden, something enters and one goes in a different way. The question be tween recurrence and reincarnation is dependent on that. If I at a certain moment see my life as while from beginning to end, it has become a point. Then, in relation to any possibilities of a different kind of level, this poitn will contain within itself all possibilities of having been lived. If I am on a different level, I see my life as it is completely, as it was, and as it is now and as it will be. And it become then one for me as an experience. In this way, I can recall certain possibilities of my life as (?), if I can see my life as a whole. When I am awake, I see myself as a point from beginning to end, as if finished. Then, living on Earth, from the stand point of being aware, it seemsto me that I havelived it before because it is all one. You see, it is this question of how one changes a line back into a point. If I am changing that, the line into a point, I lose a dimension. Because of thatx loss of dimension, I am on a higher level. And then everything is contained in the point. And the moment that has happend be ore is exactly the same as the moment which at the present time happens and again might happen in the future as a moment. This in one way of looking at it. When I consider only the existence of the present time. Regarding the possibility of being awake as if it is the same as another period of

being awake, when I am awake, I am in touch with something that is for me infinity. That is, I am in touch with somerhing that is free from dimensions as I know them. Therefore, because of that freedom from demensions, it exists xx now and always. When I now am in touch with infinity, infinity is always everywhere. So the existence now is ixx identical to the existence later. Only I call it a different existence when I measure with the measurements of Earth. It is the same when I measure with the measurements of a different level. You understand that?

Q: Does that mean that moments that I will experience already exist somewhere in a point?

A: One is already.

Q: But that doesn't imply then that one does not have to...

A: To go thru it?

Q: If it is there to be experienced....

A: The thing is that you cannot live there. One experiencesfor a moment. Then you fall back again. You see, it is true that any mystic has at the moment when he connects and unites with God, is God. God being xxxx omnipresent is everywhere only I do not know since I am bound by whatever my limitations are. If for some reason or other, the limitations drop away, I am. When I am God, I have no further interest in the limitations. Only I cannot stay there xxkxxx since I do not have the waterfall which xikk can contain the 'I-amness'. You see, it is that. I have mentioned this once before. When Christ said: I am going to Heaven to buil for you mansions. We have to build for ourselves a kind of an x edifice, a kind of a house which will contain and inwhich Gould can live. You see, if I make for myself by means of work, a fulfillment of Resdjan Body, it is something that can contain spiritual value. If I can make by means of work something that I call Soul Body, it will be able to contain that what is of a Soul quality. If I then, and again I say if, because it all depends on the possibility of work and my

strength. It depends on really what I wish to do, with a desire to sacrifice that what I am, yilding to that what I believe in. If I could at a certaintime with all my heart and all my mind, all of my body, tell God who is for me infinity: Her I am. I am ready. Take me. Use me. This is the kind of yielding towards, like a mystic will do when he is in contact with that other kind of quality which he desires. Then, at that moment, everythingbecomes one. And all the limitations of oneself, personality and even body, will disappear because in the oneness of the sphere, all things are contained. But for that I have to become one. I have to be reudced into a point, inwhich point is the sphere containing all. And for me, such concepts between infinity and finiteness is extremely difficult as long as I live in finiteness. Only when I dobelop to take away certain finiteness and I come nome to another lind of a kin level inwhich there are only 24 laws, I start ti understand a little bit what it is to be free. And the 12 laws, and the six laws, and the three laws. But even three laws will not give me that kind of unity. It has got to bevome one. Therefore, if I try now to become like God, I have to make myself one. In this oneness, I can exist for one moment. If I provided living quarters, as it were, I can continue to remian. So, this question of recurrence, if I wish to be free, I have to reincarnate in to the possibility of a different level with different material. In that form of that kind of material, I will be subject again to certain laws and gradually, out of such laws, understanding them, I will gradually dissolve them in such a way that I will gain more and more freedom.. When I finally have freedom, then I would be in that sense, God. But then all in everything also would be me. And I have no further desire to distinguish between a certain moment that happens to day or yesterday or will xxx happen tomorrow. It is all the same. So, what is really the reason to work. It is that

I am. When I am, everything can be whatever it wishes. But I am. We are talking now about something that is almost impossible and also something you must not think too much about. It is not something even to wish for. It is something that will come as a realization at times, and at times very strong. It sometimes can come when one is alone by oneslef. And at times also when there is, as it were, no possibility of getting out of a certain situation. And sometimes because of such suffering, or because of such limitations, that what then can happen is a falling away of everything that is then full of lining, full of idiocy, full of that what is nothing for something which is alone existing. You have to understand this more and more with yourself. Not with your mind. If you ever study study and try to study Zen, you will see that at a certain point, your mind must disappear. If you try to continue to fathom it with your mind you will never understand Zen. In exactly the same way, if I try to understand being with anything that has to do with my mind or my feeling, I will never het there. Being of oneness means without any further question, I am. And only that kind of an experience of being can be expressed in the terminology of being. Not in the terminology of any of my functions. Therefore, the purpose of making all functions become one, making all of oneself become one, all of ones centers becoming one, in that state of fusion producing a certain level entirely different from any of the component parts. This is really the aim. Andin that moment, finiteness changes into infinity. Do not think that infinity is a long time. It is not at all. Infinity has no opposite. Not even negative and positive. It is all one.

Work this week. Think about what I said in the beginning. Bring next week what you can of your experience. Try to help each other. Try to put the emphasis on other people. For this week, try to think of others. Do not try to think of yourself. Try to think of how

can I, in my thoughts, in my feelings, perhaps in my dealing with otherpeople of this group, how can I be with them? What would I wish for the,? If I remember, that I see them in my minds eye. I happen to think about them, what is it that I can think about them that might be ~~xxxxx~~ helpful? Maybe you can. Maybe you can do a great deal at a distance. Even without seeing or without telephoning them. But in any event, work. The most important thing at the present time is to try to wake up. So, good noght everybody. See you next week I hope.